installations in Rowandux, the air of the communications office is heavy with tobacco smoke and its floor littered with cigarettes. Because of the importance of his task, the postmaster works in close touch with the qaimmaqam.

Some distance up the street leading to the left past the serai, next to the police detachment's quarters, is the Tobacco Monopoly, a large, barn-like structure, which, in addition to warehouse space, contains a few offices. One of the qaimmaqam's most important subordinates is the director of this monopoly. As in other countries, tobacco in Iraq offers a lucrative source of government revenue, particularly the tax on cigarettes, and is one of the most important cash crops of the Rowandux district. The government controls the distribution of seed and purchases all of the crop from the cultivators after the harvest, a control which eliminates the profiteering of middlemen and at the same time assures itself a respectable profit. The harvested leaf is transmitted to the cigarette factories in Baghdad. The leaf grown in the Rowandux district is typically small and extremely friable, but the government has introduced certain better strains of late. Cultivators or their overlords may retain small quantities of the harvest for their own consumption, usually prepared as cigarettes by hand within the households.

Across from the Tobacco Monopoly and police detachment, occupying a detached slope of land overlooking the gorge, is a single-storey cement-block hospital and several outbuildings.

outbuildings. The hospital itself contains two free wards 743
for the district, although much is lacking in modern equipment and drugs, and is under the direction of a medical officer, also subordinate to the mütesarrıf. There are 759
several assistants, including a female nurse. Medical 759
service in the district is in some disrepute, largely because of the character of the medical officer. Trained in Lebanon, he was characterized as having expensive cures for expensive patients, and none at all for others. A poor merchant who had taken his infant, afflicted with a rash, to this doctor was presumptorily told "to wash his baby more often," hardly a prescription of value as the child was bathed daily. In another case, a countryman with some complaint entered the doctor's office while the latter was in conference with a visitor to the district. When the countryman asked for the doctor, this person himself informed the sufferer that "the doctor was not there, and would not be expected for several days." Such unfortunate incidents, coupled with the fact that Arab physicians trained in the Middle East often use surgery as a panacea, have created a large body of adverse opinion.

Among a group of houses in the lower part of the 344
town are to be found the courthouse and residence of the [693]
judge (Arabic, hakim), the former a small, squarish mud-
brick building of a single storey. When court is in 695
session, there is usually a small number of villagers or townspeople squatting or leaning against its front wall, waiting to be called. The judge is the foremost of several 692

DEATH

Hospitals, naturally, are to be found in provincial towns like Halabja and Sulaimani and, of course, in the larger cities in the country. In Halabja I found that the male ward only had male nurses. In the villages there was no doctor, only, for example in Sargalu, a trained male nurse with a supply of medicaments for distribution[175]. In regard to the attitude to medical assistance, my interpreter's father refused to allow a doctor to be summoned or for any of the patients in the house to be taken by cab to see one, during the outbreak of Asiatic influenza in Sulaimani in 1957. In the same house my interpreter's mother refused to seek medical aid for rheumatic pains in the back and possibly fever. One of the daughters stood on her back whilst she lay huddled up on the floor and massaged her in this way. A child in Topzawa with fever, who was taken to the small hospital at Dokan on the following day, was the day previous undressed by an elderly woman and smeared over the whole body with freshly-churned butter.

The sick bed in the home is only used when the patient cannot stand up; even influenza patients in Sulaimani were taken on evening visits to the neighbours. For headaches they were given a bandage round the forehead[176], and sufferers often went to sleep in the house where there were guests, re-appearing later in the evening. During the influenza epidemic, no measures were taken to isolate the eating and drinking utensils of the sick from those of the rest of the family. Spitting was much resorted to in the courtyard, on the clay roof and on the clay floor[177]. Broken arms and legs were ill-tended, grew together badly, resulting in mis-shapen limbs, cases of which I observed with small children both in Sulaimani and Serkan. There was no snake serum in the villages. A harvester in Topzawa and a boy in Balkha who were bitten by snakes were taken by mule and later by hired car or bus a long distance to hospital for treatment. Spraying with DDT was used against vermin in the part of Kurdistan I visited. There letters painted on the walls of houses indicated that this had been done. According to Wilkinson, this spraying is done annually in the villages[178].

Neither the sick nor the dying were isolated even if it was possible to arrange a sickroom in the house.

Burial. No deaths took place among adults in the homes I stayed in in Kurdistan, but outside the mosque at Mirza Rustam I had an opportunity to study the two objects used for the washing and transportation of the dead. The one was an oblong, very large knee-high table with a very heavy top and thick legs on which the corpse was washed. This was lent out for three days to the home where death had taken place and was then returned to the mosque—an understandable arrangement as in this cultural pattern the table is not a settled institution, but an exception. By the side of this laying-out table stood a bier, an oblong, wooden crate with a flat base, low legs and two short carrying poles at each end. This also belonged to the mosque. On this the body, clad in an unsewn costume and wrapped in the cerements, but without a coffin, was transported to the burial ground outside the town[179]. The same type is found in Arabia[180] and Egypt[181].

Two children's deaths, a little girl's and a little boy's, took place among the people I lived with. Even though it was a matter of a child's funeral I observed certain differences, which have their parallels in adult funerals. As soon as death had taken place the child was taken up from its cradle